

[Chaco Period]

Terena

she has spells of nausea and is particular about her food. In general the mother of a young woman informs her about her condition. The Terena have two words for pregnancy, *iknikoná* and *kochuecháti*. The Terena distinguish between a married man who is a father and one who is not, a father being called *imá* and a childless man, *wáa*. [92]

In the past, infanticide and abortion were practiced. Whether this was an original Terena custom or was taken over from the Mbayá is not certain. As the Arawak-speaking Guaná did not practice infanticide there is a strong likelihood that the Terena took over this custom from the Mbayá. The explanation the Terena now give for infanticide is that it permitted a family to have male and female children alternately. If the first child was a boy, the second should be a girl and if a boy was born, he was put to death by being strangled at birth by the midwife. If a family had too many children, or if children were inconvenient, the expectant mother would go to a shaman who would make her drink a beverage prepared from certain roots. If this failed the mother might still have the child strangled. If a male child was due to survive, twins, if they were a boy and a girl, were accepted; but if both were boys one would be killed. Twins were due, they believed, to the fact that the mother had eaten double fruits. [847]

If the child was wanted, the mother, in the past, gave birth in her own home, attended by her mother or mother-in-law. Shamans were called only in cases of difficult birth. The husband must cut the umbilical cord, *uró*. As far as the Terena remember, no special knife was necessary to perform this act. The *uró* was later used as a charm in cases of difficult birth by being placed on the abdomen of a woman giving birth. In order to give birth the mother squatted on her heels, supporting herself by holding on to some stationary object. The midwife would massage her abdomen and assist in the removal of the child. The midwife then washed the child and gave it to the mother; she then rested for 6 days before resuming her duties. [197]

After the child was safely delivered the husband would go out in search of "palmito de bocaiuva" for his wife, for these palm shoots were believed to induce a bountiful supply of milk. It was the duty of the paternal grandfather to give a name [842]

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to the child, the name usually being that of a relative long dead. A mother suckled a child until a new baby was born or until the child was able to eat solid food. A child was carried strapped on the mother's back by a belt called *apóone* or held by the same strap in front while suckling. For short distances small children were carried straddling the hip of the bearer. Childbirth appears to have been treated purely as a secular event, for the Terena remember no special ceremonies or rites connected with it.

Today, childbirth is treated in the Brazilian fashion. In cases of difficult birth the missionaries are present to give medical help. They also give advice in the care of children. The infant is baptized into either the Catholic or Protestant faith. In addition to receiving a Brazilian name, the child also receives a Terena name. It is whispered that abortion and even infanticide are still occasionally practiced.

## PUBERTY

Although the puberty ceremony for boys and girls is no longer practiced, the Terena say that in the past each family celebrated the coming of age of its children, only the chiefly class giving a public ceremony. When a chief's daughter reached the age of puberty, *iyoti*, her kinswomen fastened a small bell, *tohi*, over the doorway of her house, which was periodically struck by one of the women. The girl painted her body black with "genipapo" or red with "urucú" and sat cross-legged on a reed mat in the center of the house. The women of the village then brought cotton and beans which they threw over the head of the girl. The kinswomen of the girl gave the visitors food and drink. There was no long period of seclusion, as this ceremony lasted for 1 day only.

Even today, menstruating women paint themselves black and abstain from washing as in the past. Contact with water is believed to cause the enmity of a certain water witch that lives in a lake or river and controls the supply of fish.

In the past, the sons of the chiefs went through a public ceremony at puberty called *tima*. The principal part of the ceremony consisted in the boy approaching his father dressed in a light-red blanket which he took off, then donning a dark-red blanket handed him by his father. The dark-red blanket was a symbol not only of adulthood but

/88 cont. /

162 In the município of Miranda there exist several tribes of  
103 Indians, the largest of them being that of the Terena Indians,  
who occupy sundry aldeas, which are: Agachy, Cachoeira,  
Cachoeirinha, Bocaina, Ipeque, Morinha, and Santa Ana.

433 The Terena are agriculturalists and are especially engaged  
28 in the making of manioc flour; in general they are very in-  
323 dustrious, they weave cotton, making nets and other fabrics;  
439 from the palm they braid hats, large baskets, sifters, and mats;  
[241] from the pita /agave/ and other fibrous plants, the cordage for  
[824] weaving bags, in which they transport their products to market;  
from clay they make platters, dishes, ollas, and many other  
vessels for domestic use. They exchange their products for  
beverages and fancy articles. To take their products to market  
they go in large groups, directed by the cacique.

142 With regard to their stature there are tall, average, and  
short ones. There are very few tall ones, but they are all  
[165] strong and muscular. The men are very ugly for the most part,  
the women passable, and they attain a very advanced age.  
162 The proportion of the two sexes is one-third for the male and  
two-thirds for the female.

291 Most of them go about completely naked and the most  
177 civilized cover themselves with clothing given them by  
strangers.

847 Birth. They customarily kill the first child, if it is a  
648 male, /89/ so that the Christians may not take it as a slave;  
582 women are very much valued among them. They accompany  
the birth of a baby with great fiestas, which always end in  
[527] drunkenness.

To give birth the woman goes to the woods, where she  
makes an excavation about 45 centimeters long by 35 centi-  
[847] meters wide, which is lined with palm leaves. In this excava-  
[846] tion they give birth, and if the baby is a male they kill it at  
[262] once, using the excavation itself as a grave, after which they  
go to the river to bathe and then submit to a rigorous diet,  
eating only the heart of the palm called palmita.